

that we may teach. The pivot—the point upon which something of importance hinges and turns. We ordinary teachers in the schools large or small are that. Upon what we know and are, live and teach, hinges what the children and youth who look into our faces will be. May God grant us a vision of the significance and privilege of it."

We need enthusiasm for our work. Some one has changed the old proverb so as to read that "Whatever is worth doing is worth doing with enthusiasm." Bible teaching should be viewed, not as an obligation or a duty or a burden, but as a glorious privilege.

There is nothing spectacular about Bible teaching, it makes no stir in the world, often it is not rightly appraised by others, no medals are given it in reward. It does demand sacrifice of time and strength and energy, it does tend to become monotonous, and there do come times when it seems unprofitable. Let us recognize all this, let us not minimize the demands which our high calling makes upon us, but then let us think of its privilege and face the work and discouragements with all the enthusiasm we can muster. Would the work be half as fascinating if it were twice as easy? Joy in attainment is proportionate to the difficulties surmounted on the way.

If you do not realize the privilege, force yourself during this year to realize it: If you do not habitually feel enthusiastic about it, determine to become so, act as though you were, sit down to the preparation of your lesson with a happy smile and a cheerful heart, go to your class in the same manner and mood, and before you realize it you will have become genuinely aglow with enthusiasm and love for your work, and your enthusiasm for your subject will enkindle in your pupils' minds a like enthusiasm, for enthusiasm is contagious.

We need consecration in order to accomplish our work, for while religious truths may be taught, the religious spirit is rather caught, and therefore we must bring to our work consecrated personality. We must put our own lives under the leadership of the Great Teacher, and then we may ask our pupils to follow with us where he leads.

Sir George, one time president of the Sunday-school Union of England, put consecration as the first element of success in Sunday-school work. "Rooted in the profound conception of the value of the soul, the matchless opportunities for impressing young life of the suitability of the message to be delivered, and fostered by earnest prayer, it stands out in my experience as the one thing needful," he says. "So fed, it will burn up as stubble the trifles which so often mar your work. It will send you early to school with a lesson well prepared; it will give a message to what might otherwise be a stammering tongue; it will fill your heart with the milk of human kindness, on top of which rises the cream of Christian love; it will make a duty, otherwise irksome, one of satisfaction and delight. Will you, at this time more than ever, say, 'This one thing I do'? Such a resolution will send you to the more careful study of the Book, and above all, to the mercy seat, with petitions for each scholar of the class as well as for grace to lead them to Christ."—Martha Tarbell.

GREETINGS FOR 1917.

The year 1917 should be the most fruitful in the history of our Assembly, in soul-winning, in the grace of giving, in establishing and reviving family altars, in definite Bible study, in missionary endeavor—in short, a year of Christianity in action.

We desire very earnestly to have our resources fully used in every activity of the Church and venture to call attention to some material which

is at the service of all our ministers and churches.

The mid-week prayer meeting is about the most unsatisfactory and discouraging problem of the average church, and we do not offer a sovereign remedy for a lifeless service. We believe, however, there would be distinct gain in having the whole Church adopt a program for a whole year. We have prepared a list of topics for 1917 which will be treated in a suggestive way each week in all our Church papers. A topic list should be put in the hands of every member of the church which adopts the plan. The use of this list will restore to its place of power the old "monthly concert of prayer for missions," and in turn every benevolent activity of the Church will be studied and prayed for.

Religion in the home is talked about quite a bit, and we move in the direction of the right type when we establish or vitalize a family altar. The Assembly strongly commends the Family Altar League as a desirable movement to promote, and we furnish free of charge enrollment cards and membership certificates. To aid those who are timid Dr. James Power Smith's little book of prayers is available at 10 cents per copy.

It has been found that many people can be interested in the daily reading and study of the Bible by calling their attention to the Pocket Testament League. We send free on request membership cards and leaflets explaining the plan and purpose of the league.

The study of Christian stewardship is being given an increasingly important place in the program of all live churches, and we are prepared to furnish without charge five new leaflets just issued for the Assembly's Campaign Committee.

While encouraging progress has been made in missionary endeavor, we have only touched the border of the opportunities confronting our Church, and if the membership would get a vivid and interest-compelling view of the whole field, they should subscribe for and read the Missionary Survey, which we publish at 50 cents per year. If they would have a heart-moving and a pocket-reaching interest in the workers who represent them on the firing line, they should get a copy of the Prayer Calendar for 1917, 10 cents per copy, and pray for the workers daily.

Last, but most important of all, is the work for our young people. Our superintendent and the editorial staff are putting their best blood and brain into our periodicals and leaflets for young people, and over a million copies a month are now going to our Sunday-schools. But yet we are not satisfied. They are not used in every school, and not always used in the best way, where now introduced. We want to help you make your Sunday-school and your Young People's Society the best of its kind, and it always gives us pleasure to answer questions and advise you about your problems.

Please feel free to make use of our resources, for they are all designed and provided for the help of our workers.

Cordially yours,

R. E. Magill, Secretary,

Publication and Sabbath-School Extension,
Richmond, Va.

All wars are follies, very expensive and very mischievous ones. In my opinion, there never was a good war or a bad peace. When will mankind be convinced and agree to settle their difficulties by arbitration?—Benjamin Franklin, in 1783.

YOUNG PEOPLE'S SOCIETIES

UGHT.

M., Jan. 8. Duty to obey. Acts 5:17-29.
T., Jan. 9. Duty to pray. Luke 18:1-14.
W., Jan. 10. Duty to serve. John 13:3-15.
Th., Jan. 11. Duty to the weak. Acts 20:17-35.
F., Jan. 12. Duty to follow Christ. 1 John 2:1-6.
S., Jan. 13. Duty to sacrifice. 1 John 3:13-24.
S., Jan. 14. Topic—Ought. (A pledge meeting.)
Ps. 50:1-15.
Why do we feel we ought to act right?
How may we discover our duty?
What follows when we refuse to do our duty?

Duty to obey (Acts 5:17-29.) After the death of Ananias and Sapphira, Peter and some of the other apostles had been put in prison because of their preaching. God sent His angel to the prison at night, who opened the doors and brought them out. The angel told them to return to the temple and continue their preaching as God should direct them. The rulers of the Jews were very much surprised the next day and called them to account for not having obeyed their commands, but Peter replied: "We ought to obey God rather than men." This is just the position that should be taken by every one. It is right for us to obey those who are in authority over us, as long as their commands do not conflict with the commands of God; but if they do, we must obey God, regardless of what may be the consequences.

Duty to pray (Luke 18:1-14.) By the parable of the importunate widow and the unjust judge, Jesus teaches us the importance of being earnest and persevering in our prayers. This woman gained her point with the judge, not because she was right, nor because he had any kindly feelings towards her, but only because of her importunity. We may be sure when we go to God and ask Him for things agreeable to His will that we will receive them, because they are right and because God loves us. We should not be discouraged, if we do not receive the answer to our prayer just as promptly as we expect. In the parable of the Pharisee and the publican, Jesus teaches us the manner in which to approach God in prayer. The Pharisee went in a spirit full of pride and merely told God how good a man he was. The publican, however, went as an humble, penitent sinner to God, and God heard and answered his prayer. So when we go to the throne of grace, we should go with all humility, confessing our sins and unworthiness, and asking God for the things that we need.

Duty to serve (John 13:3-15.) Our Saviour wished to teach the disciples a lesson showing the duty of serving others, no matter what it costs them to do it. Washing the feet was the duty of the humblest servant in the household, and was performed for the guest when he first came in. The disciples and our Saviour had no one to wash their feet when they came in that evening, and so Jesus performed that duty for the disciples. If he who was their master could do that for them, they ought certainly to be willing to do anything in their power for one another. So we should be always ready to serve those who need our help, it matters not at what cost or inconvenience to ourselves.

Duty to the weak (Acts 20:17-35.) Paul in speaking to the elders of Ephesus tells them that they should take care of the flock over which the Holy Ghost had made them overseers and feed the Church of God. He speaks to them as officers in the church whose duty it is to look after the welfare of all those in the church, or who ought to be brought into the church. They should supply them with spiritual food, and protect them from all enemies who would injure them in any way. This is especially the duty of officers of the church, and

yet it is likewise the duty of every member of the church to do all he can for the good of his fellow-members or towards bringing others into the church.

Duty to follow Christ (1 John 2:1-6.) The apostle John in writing to the Christians, whom he calls his little children, tells them that they ought to walk even as Christ walked. That is, that their lives should be patterned after his life, just as far as it is possible for the human to pattern after the divine. This can only be done if we abide in him, and we can only abide in him as we trust him as our Advocate with the Father and keep His commandments. Day by day we should make earnest effort to keep close to the Saviour that we may be able to walk in the way in which he walks.

Duty to sacrifice (1 John 2:13-24.) John says that one of the evidences that we have passed from death unto life is that we love the brethren; but love, if it is real, will be shown in some outward action. Our Saviour showed his love by giving his life for us, and we should, if necessary, be willing to lay down our lives for the brethren. It is not often that Christians are called upon to do this. This is the greatest sacrifice that we could make, and we ought therefore be willing to make any lesser sacrifice whenever occasion arises. Oftentimes in speaking of sacrifices we look at only one side of the subject. We think only of it as bearing some burden or suffering from some cause, but a sacrifice is anything given to God. It may not necessarily cause us suffering, but it should be an act in which we would take delight, even if it does cause us pain, because it is done for God and in accordance with His will.

Ought (Ps. 50:1-15.) At the beginning of the New Year it is very easy to make good resolutions. The great difficulty is that we frequently make them, but fail to keep them. Every good resolution made is really a vow to God that we will do what is right in His sight, and what He wants us to do. The Psalmist enjoins upon us to pay our vows unto the Most High. That is, to keep the pledges which we have made. It is better to make only a few vows and keep them than to make many and break them.

Why do we feel we ought to act right? Because right is right. When we do right we act in accordance with God's will and in obedience with His laws.

How may we discover our duty? We may learn what our duty is by studying God's Word, by going to Him in prayer, by considering His providential dealings with us, and by studying the lives of other Christians.

What follows when we refuse to do our duty? When we refuse to do our duty we fall into sin, we lose our love for God and His service, and we lose the joys of salvation. We also lose the opportunity for working for God and for the salvation of souls.

A PRINCE OF MERCHANTS.

John Wanamaker earned his first money—seven cents—by working in his father's brickyard. He turned the bricks every morning as they lay drying in the sun—he was too small to do anything else. Later he did harder tasks around the brickyard, but his father died when he was fourteen and he went to work in a book-store at a salary of \$1.25 a week. He walked four miles twice every day and lunched on an apple or a roll. All his earnings were turned over to his mother. He was so ambitious to make money that an offer of twenty-five cents a week more took him away from the bookshop